1 Timothy 5:1- 6:2a (Duties toward others)

Prayer An outline is provided at the end of this study.

READ All of 1 Tim. Chapter 5:1-6:2, Outline is provided at end of this document.

I. Minister's exhortations

- In the first four chapters of this letter, the Apostle Paul has repeatedly exhorted Timothy **to apply the apostolic teaching to the "brothers." He writes in 4:6**, **"If you put these things before the brothers.**"

- In addition, as we have said many times, **much of Paul's** writings **concern false teachers** and specifically **how to respond to their lies by preaching the truth of God's Word.**

- As we begin this section of the letter, remembering **that the church** is the "**household of God**," Paul now **expands his teachings to consider specific groups** within the **church.**

- **Such groups as older men, young men, older women, young women**, **widows who qualify for support, widows who do not qualify for support,** and **lastly, masters and sla**ves**.**

- Paul, as an Apostle of Jesus Christ of **necessity, is authoritative**! These are very serious matters!

- Timothy has **been given great responsibilities** and instructed by Paul to **deal firmly with false teachers**: "**Command and teach**," "**Give attention to exhortations," and "Keep watch on yourself**."

- **However,** communicating **this to Timothy poses a subtle danger**. Unfortunately, **this danger is all too prevalent in many churches.**

- There is a risk that Timothy might misunderstand Paul's admonitions and think that to fulfill his duties, he needs to be harsh or heavy-handed in his teaching.

- **This, of course, would push people away from the church instead of the church being a refuge and sanctuary from the world**.

- When ministering the Gospel, there is always a **balance between Christ-like authoritative preaching and preaching Christ in a manner others sense your love and compassion for sinners.**

a) Diversity of ages/gender

- Some of you may know that, as a congregation pastor, interacting with various age groups and genders can sometimes be delicate.

- You not only **need to win over the hearts and minds of the people with your preaching** but also win them over **with your direct interaction**.

- We all know **that is NOT always easy**!

- While your preaching and teaching must continuously be worked on, **do NOT underestimate the importance of building good relationships, building lasting bonds, with the saints you are called to serve**!

- Paul uses the "**household of God" as his basis for how we should interact**: older men as fathers, younger men as brothers, older women as mothers, and so on.

- Paul urges Timothy to encourage an older man humbly, starting with the senior members. Honor them as the Proverb teaches.

- Proverbs 20:29 says, "**The glory of young men is their strength, and the honor of old men is their gray hair**."

- Jewish culture, as well as many other cultures, respects the elderly. According to the law in **Leviticus 19:32**, "**Stand up in the presence of the aged, show respect for the elderly and revere your God. I am the LORD**."

- In verse 1, the verb in our English "**rebuke**" literally meant to the Greeks "**to strike at then to treat harshly**." Paul says **instead of rebuking** the older gentlemen, admonish him. The ESV uses the **word "encourage**." While that may be part of it, the **original language word means to "call aside to appeal to**."

- The idea is to encourage and admonish with humility privately.

- **Younger men should be treated as brothers**. There is a **certain equality one** should have with one's brother. **Show warmth, compassion, and understanding** to the **younger brother.**

- **Older women encourage** as you would encourage your mother. As a good and loving son would speak to his mother, is the idea Paul has in mind.

- **William Henricksen writes,** "To correct one's own mother surely requires deep humility, genuine searching of the heart, wrestling at the throne of grace, wisdom!" **I think we would all agree with that**!

- **Timothy must also be a Pastor to younger women**. This Paul adds "**with all purity**." The same word purity Paul had just used in chapter 4 verse 12. **READ 1 Timothy 4:12**

- The word purity was very **common in Greek literature.** It usually meant "**moral purity**." Since Timothy was a young man, **we can fully understand** why Paul would add "**with all purity**" in relation to pastoral care of young women.

- Because of the weakness of the flesh, **privately counseling a young woman should necessitate having another person join you**—perhaps your wife or a godly and trusted older man or woman.

II. Instructions regarding widows in the Church (5:3-16)

- Moving **now into the topic of widows**. A topic the **apostle gives the most attention** to in this chapter. That in itself should **suggest its relevance and importance**.

- Before we work through our text, we should take a moment to remember that throughout God's holy and inspired Word, the **LORD repeatedly expresses concern for widows**.

- We often see it in the **context of concerns for the fatherless and the homeless.** In your outline, I have listed only a small percentage of passages addressing widows. Let's look at a couple of them together.

- Turn in your Bibles, please, to the **book of Malachi.** In the context of preparing the way for the new covenant and the messenger (who is John the Baptist) preparing the way for the coming of the Lord Jesus, Malachi writes, **Read Malachi 3:1-5**

- God is a righteous, just, and compassionate God! Malachi is writing about the days to come in the New Covenant, in which c**aring for widows and the fatherless** is very much **expected of God's people**.

- **Turn now to Luke 7**. Here, we see **Jesus, who is both fully God and fully man,** showing **great compassion for a widow**!

- **READ Luke 7:7-11**. Can we get a clearer example of the compassion and **concern the church should have for widows**?

- My only other comment, very briefly, is that **caring for the widow often accompanies true repentance** in Scripture. It is a sign that repentance has occurred.

- Turn back again to the book of Jeremiah, chapter 7. **READ Jeremiah 7:1-7**.

- **God is calling his people to amend their ways** (**that is repentance**). Jeremiah tells us that **one of the signs, or fruits, of true repentance** is a concern for the **needy, the sojourner, the orphan, and the widow**!

- In the New Testament, caring for widows is linked with "**pure and undefiled religion before God**" (James 1:27). We will have to stop there, but you see the point.

- The text clearly states that the apostle's concern is for the **Ephesian church to properly care for widows who are truly in need while not burdening the church with those who have the means to support themselves.**

- In the class outline, I've tried to **break down the basic flow** of Paul's specifics about Widows. The **apostle begins with a theme he repeats throughout** this section.

- **He desires the church to** "**honor" "real" widows**

- Notice that we see this concern at the **start in verse 3,** then again in **verse 5**, and then again in **verse 9, where he describes the conditions of a real widow**. **Paul then finishes in verse 16 with the same concern**.

- In the first century Roman society, a **woman bereaved of her husband**, and a woman who has no children, could be in desperate need! **In this culture, a female's status and security were usually tied to a man**!

- **The church must honor them**. Paul uses the word honor when he writes to the Ephesians, quoting the 5th Commandment, which says, "**Honor your father and mother**."

- In verse 4, Paul gives us the first qualification for determining who is a widow. **READ 5:4**.

- The apostle tells us that it is **pleasing to the Lord when children and grandchildren honor their** parents and grandparents. This **includes providing for their physical well-being**. In fact, Paul says that children providing for their elderly parents is an **example of "godliness."**

- So, the **first principle** is that **before** the congregation undertakes support for a widow, **if that widow has children and grandchildren**, let them learn to make it a priority to support their own family first!

- Paul says children must learn to take care of parents, no doubt because their sinful nature makes many uninclined to do so!

- In **America, we have nursing homes**. These are places where the elderly are often sent to live. Sometimes, this is necessary for medical reasons.

- However, **there is no doubt that a sizable percentage of elderly widows are placed in nursing homes because the children have no desire to care for their parents**. Children must learn to care for their families!

- In verses 5 – 7, Paul continues for the second time by describing what makes a **true widow**: She is a believer in Christ, has set her hope on the Lord, and is known for her prayers.

- In Greek, the **article "the"** is in **front of the word for supplications and in front of the word for prayer**. The author is stressing the fact that **they are her very own prayers and her own supplications. They are the outpouring of her soul**!

- **In verse 6,** Paul shows us the opposite of the **"real widow**." While the real widow is committed to God and known for her prayers, the "**false widows**" are known for their **selfish self-indulgence**.

- Many English translations use the word **pleasure** instead of **self-indulgent**. It is an unusual word used only in one other place in the New Testament and used not by Paul but rather by the Apostle James.

- James uses it to warn those who have a lot of money. In James 5:5, he says, "**You have lived on the earth in luxury and in self-indulgence. You have fattened your hearts in a day of slaughter**."

- The self-indulgent widow Paul refers to is likely **not a wealthy person** since she is seeking support from the congregation. She **is, however, the opposite of a real widow** who has set her hope in the Lord Jesus Christ!

- The end result of her **self-indulgent life** is spiritual death. **Separation from Christ** because of her sins.

- **William Hendricken provides us with a general description of the self-indulgent widow**. "She is frivolous, dissolute, pleasure-mad, "a merry widow." Whatever interest in religious matters she may have displayed at one time is now completely gone. Like the seed that fell among the thorns and was choked by them, in

this woman's case, the word of God, to which she listened outwardly, **was choked by her delight in riches and pleasures**."

- So, it is **no wonder this widow is disqualified from financial and other support** from the congregation!

- In **verse 7, Paul finishes** with his frequent summary words: "Command **these things**."

- Timothy **must implement this teaching so that families who are truly in need will be without reproach. Both from the world and within the church!**

- Then again, **the apostle reiterates** that one's family should **care for their widowed parent first**.

- In other words, **what Paul stated in verse four is repeated but with much more force this time**!

- **Should this be neglected, Paul strongly rebukes**. This person has, in essence, "**denied the faith**." He or she is, in fact, "**worse than an unbeliever**."

- This is powerful **language,** for sure! It should highlight for us the importance the LORD places on His church caring for its own.

- This is **followed in verses 9 through 16**, where the **specific details are given about who is and is not to receive widow support**!

- Interestingly, the apostle mentions some **enrollment**. Perhaps **the church's deacons** kept a list?

- The English verb enrolled, which Paul uses, was widely used in Greek literature and meant "**being selected for membership of a group**."

- Let's **reread this section up until verse 16**. **I highlighted the details in your outline**. **READ 5:9-16**

III. Instructions regarding elders of the Church (5:17-25)

- In verse 17, the Apostle Paul **brings our attention to the office of the Elder/Overseer**.

- Of **course, this is NOT a new topic. In chapter 3, we saw the qualifications necessary to serve as an Elder.**

- **READ 5:17-25**

- Paul wants to communicate **three primary matters to Timothy in this** section: **financial remuneration**, **discipline of wayward elders,** and **ordination**.

- Starting with the matter of financial payment. Paul writes, "**Let the elders who serve well be considered worthy of double honor, especially those who labor in preaching and teaching.**"

- **The honor Paul is referring to, without doubt, is some form of a financial payment to the overseer.** The fact that he refers to double honor does **NOT, however, as some think, refer to double pay!**

- A minister who regularly teaches and preaches, among other duties, in **the church must be financially supported**.

- The **minister's salary will vary based on many factors**, including the background of the church members, the number of people attending, the pastor's and his family's needs, etc.

- Sadly, although it NEVER should be, **money is sometimes a cause of great division in the church**! **Christians should be the most generous people in the world.**

- Our giving is always according to the means God has given us. But when we give, we should do so with joy and gladness, knowing we are supporting the work of Christ's kingdom!

- To support the teaching that churches must financially support their Pastors, Paul starts by referring to the Old Testament law in **Deuteronomy 2:4**.

- The apostle expands on this in his first **letter to the Corinthians**, **1 Corinthians 9:9:** "**For it is written in the Law of Moses,' You shall not muzzle an ox when it treads out the grain.' Then he asks the question, 'Is God concerned with oxen?'**

- Later, in that same chapter, in **1 Cor. 9:13, 14**, **Paul compares those serving in** the **temple with those proclaiming the gospel**.

- **[13] Do you not know that those who are employed in the temple service get their food from the temple, and those who serve at the altar share in the sacrificial offerings? [14] In the same way, the Lord commanded that those who proclaim the gospel should get their living by the gospel**."

- One last passage. Paul **refers to an account in the Gospel of Luke**.

- In Luke 10, the Lord Jesus commissioned some 72 disciples to go out two by two in advance of his going to certain towns. Jesus said, "**When you enter a house, first say, 'Peace to this house.' [6] If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. [7] Stay there, eating and drinking whatever they give you, for the worker deserves his wages**.

- **So, what is double honor**?

- In short, the **double honor is financial remuneration and the respect and honor due to the person God has called to minister**!

- Of course, this honor only applies to overseers in good standing with the church. **Paul will now discuss the unpleasant but necessary discipline the wayward elders must face**!

- Verses 19 and 20 discuss the s**econd item regarding elders in this section**: **discipline**. **Paul lays out some rules**.

- The **first rule** is that **no unsupported charges** will be made against an elder (v19).

- **In addition, no accusation** against an elder should be **acknowledged unless it is brought by two or three witnesses**.

- This **particular requirement is NOT unique to charges against just an el**der.

- Paul knew the law of Deuteronomy 19:15, which states, "**A single witness will not suffice against a person for any crime or for any wrong in connection with any offense that he has committed**."

- 1 Corinthians 13:1 and 2, "**This is the third time I am coming to you. Every charge must be established by the evidence of two or three witnesses**."

- **The Second Rule** states **that those who persist in sin and are found guilty** must be publicly rebuked (v20). **Notice the persistence in sin**—i**t is ongoing! The elder refuses to give it up and repents!**

- When this is the case, **Timothy must rebuke him before the church as a last resort! Before the church so that the rest of the elders will know they also will be held accountable should they fall into sin.**

- What wisdom is necessary for matters like this! Timothy must **NOT prejudge or show any partiality!** The language the apostle uses highlights **the weighty responsibility Timothy** has

- **Continually in the presence of God, Christ, and the elect angels**, all **who will hold Timothy accountable for what he needs to do**! No pressure there!!

- Brothers, we must **recognize the need for prayer, its seriousness, its high priority, and our desperate need for the Holy Spirit's guidance**. These are **not** easy matters!

- **Thirdly, and lastly, Paul's instruction deals with the <u>appointment</u> of elders, whether it be new elders or the reinstatement** of those who, after confrontation and repentance, now wish to resume their duties.

- The apostle tells Timothy, "**Do not be hasty in the laying on of hands." This is likely a means of ultimately preventing disciplinary actions.** Before appointing an elder, be sure to allow a certain amount of time to pass. In doing so, this should reveal a person's Christian character.

- Once this period has passed and the congregation agrees, **the man can be set apart and appointed to the office of Overseer**. **So, not being hasty is a <u>precautionary</u> measure**.

- **Verse 23 of chapter five seems a bit out of place, which it is not**. Here, we see Paul's deep concern and affection for Timothy, knowing that bodily health is important when seeking to serve Christ.

- This verse is **often quoted as evidence that Timothy was frail.** However, more details are needed to confirm this.

- Most commentators s**uggest that verse 23 is a parenthetical between verses 22 and 24,25**.

- In other words, in verse 23, Paul returns to his thoughts about being cautious when appointing an elder. The apostle seems to warn Timothy that a person's sin is not always apparent at first but will appear later.

- Thus, the reason for not appointing an elder until the person demonstrates a godly lifestyle. Paul says that people's sins will be exposed sooner or later!

- In verses 24 and 25, Paul divides the text into two groups. In verse 24, he discusses the **sins of men that make them unfit for office**. I**n verse 25, he contrasts this with the good works of others that show they are fit for office**.

- Time and experience should tell whether a candidate for elder is a sinful person or a person who loves and serves Christ.

IV. Instructions regarding slaves (6:1-2)

- The Apostle Paul closes out this section of his letter with brief counsel for one more group of people—those who were under the yoke of slavery.

- Between the first century BC and the second century AD, **Ephesus's slave population was estimated at 25%**—one **out of every four people**!

- As a **friend to the poor, the oppressed, and the needy**, the **Lord Jesus ha**d many **believers who were slaves**.

- Given the large percentage of slaves in Ephesus, it is no wonder the Apostle Paul has a word of instruction to Timothy for this group of people.

- It should be said that the **Apostle Paul urged those who were slaves to attain freedom** if they could.

- Paul wrote to the Corinthian church. Read below 1 Cor. 7:21-24

- **Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) [22] For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise, he who was free when called is a bondservant of Christ. [23] You were bought with a price; do not become bondservants of men. [24] So, brothers, in whatever condition each was called, there let him remain with God**.

- When we read the New Testament, the **writers' goal was NOT revolutionary social change**. Their **goal was to preach and teach the** Gospel, which should also be our goal today!

- Paul desired to create, by God's grace, "**freedmen in the Lord**."

- So, when he writes in verse 1 of chapter 6 that bondservants should regard their masters as worthy of honor, **he is NOT showing support for slavery**.

- The **apostle desires that the name of God and the teachings of Jesus Christ be honored.**

- If you were a slave owned by a Christian brother, Paul says you should strive to serve better **since those who benefit are beloved believers in Christ**. **That is the principle of brotherhood!**

- In **summary**, the calling of slaves in Ephesus then, like all believers, is to honor God where they find themselves. For slaves, it means honoring those who were in authority.

I Timothy 5:1-6:2a Outline

I. Minister's exhortations (5:1-2)

a) Diversity of ages/gender

i. Older men

ii. Younger men

iii. Older women

iv. Younger women

II. Instruction regarding widows in the Church (5:3-16)

a) God's concern for widows

i. Psalm 68:5, Deuteronomy 10:18, Deuteronomy 27:19, Isaiah1:17, Proverbs 15:25, Jeremiah 7:6, Malachi 3:1-5, Luke 7:11-17, Acts 6:1, James 1:27

b) General Command: Honor/support "real widows" (v.3)

c) Principle: Own family first (v.4)

d) Brief initial description of a "real widow" (vv. 5-7)

e) Reiteration of principle: own family first (v. 8)

f) Details of a "real widow" (vv. 9-10)

i. At least 60 years old

ii. Faithful to her (now deceased) husband

iii. Reputation for good works
- Raised children
- Hospitality
- Served fellow believers
- Helped the afflicted
- Devoted to every good work

iv. No younger Widows (vv. 11-15)

v. Final reiteration of principle "own family first," allowing church to support "real widows" (v. 16)

III. Instruction regarding Elders of the Church (5:17-25)

a) Payment of elders (5:17-18)

b) Discipline of elders (5:19-21)

c) Appointment of Elders (5:22-25)

IV. Instruction regarding slaves (6:1-2)

a) Recognition of the indignity of slavery

b) No incitement to rebellion or disobedience

c) Principle of brotherhood